

RELIGIOUS INQUIRER.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."—Paul.

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RELIGIOUS INQUIRER.

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J. T. BEEBE,

A FEW RODS SOUTH OF THE LITTLE BRIDGE.

REV. JOHN BISBE, JR.—EDITOR.

ETHICAL.

The following letter from Dr. Johnson shows on what a great mind was constrained to rest in adversity, notwithstanding it was armed with all the strength philosophy could impart, and embellished with all the graces which science could bestow.

ORIGINAL LETTER.

From Dr. Samuel Johnson, not published in his works, or any life of him.

March 17th, 1752. O. S.

Dear Sir,—

Notwithstanding the warnings of philosophers, and the daily examples of losses and misfortunes, which life forces upon us, such is the anticipation of our thoughts of the business of the present day—such the resignation of our reason to empty hopes of future felicity, or such our unwillingness to foresee what we dread, that every calamity comes suddenly upon us, and not only presses as a burden, but crushes as a blow.

There are evils which happen out of the common course of nature, against which it is no reproach not to be provided. A flash of lightning intercepts the traveller in this way. The concussion of an earthquake heaps the ruins of cities upon their inhabitants. But other miseries time brings, though silently yet visibly forward, by its own lapse, which yet approach unseen, because we turn our eyes away, and they seize us unresisted, because we would not arm ourselves against them, by setting them before us.

That it is in vain to shrink from what cannot be avoided, and to hide that from ourselves which must sometime be found, is a truth which we all know, but which we all neglect and perhaps none more than the speculative reasoner, whose thoughts are always from home, whose eye wanders over life, whose fancy dances after meteors of happiness kindled by itself; and who examines every thing rather than his own state.

Nothing is more evident than that the decays of age must terminate in death.—Yet there is no man, (says Tully) who does not believe he may live another year, and there is none who does not, upon the same principle, hope another year for his parent and friend; but fallacy will be in time detected; the last year, the last day, will come:—it has come and is past!—"The life which made my own life pleasant is at an end, and the gates of death are shut upon my prospects."

The loss of a friend on whom the heart had fixed, and to whom every wish and endeavour tended, is a state of desolation in which the mind looks abroad impatient of it-

self, and finds nothing but emptiness and horror. The blameless life, the artless tenderness, the native simplicity, the modest resignation, the patient sickness, and the quiet death, are remembered only to add value to the loss—to aggravate regret for what cannot be amended—to deepen sorrow for what cannot be recalled.

These are the calamities by which providence gradually disengages us from the love of life. Other evils fortitude may mitigate; but irreparable privation leaves nothing, to exercise resolution or flatter expectation.—The dead cannot return, and nothing is left us here but languishment and grief.

Yet such is the course of nature, that whosoever lives long, must outlive those he loves and honors. Such is the condition of our present existence, that life must one time lose its associates, and every inhabitant of the earth must walk downward to the grave alone and unregarded, without any partner of his joy or grief, without any interested witness of his misfortunes or success. Misfortune indeed he may yet feel—for where is the bottom of the misery of man! but what is success to him who has none to enjoy it? Happiness is not found in self-contemplation; it is perceived only when it is reflected from another.

We know little of the state of departed souls, because such knowledge is not necessary to a good life. Reason deserts us at the brink of the grave, and gives no further intelligence. Revelation is however not silent. There is joy among the angels in Heaven over one sinner that repenteth. And surely the joy is communicated to souls disentangled from the body, and made like angels.

Let hope, therefore dictate what revelation does not confirm—that the union of souls may still remain; and that we, who are struggling with sin, sorrow and infirmities, may have our part in the attention and kindness of those who have finished their course, and are now receiving their reward.

These are the great occasions which force the mind to take refuge in religion. When we have no help in ourselves, what can remain but that we look up to a higher and greater power? And to what hope may we not raise our eyes and hearts, when we consider that the greatest power is the best?

Surely there is no man, who, thus afflicted, does not seek succour in the Gospel, which has brought life and immortality to light! The precepts of Epicurus, which teach us to endure what the laws of the universe make necessary, may silence, but cannot content us. The dictates of Zeno, who commands us to look with indifference on abstract things, may dispose us to conceal our sorrow, but cannot assuage it. Real alleviation of the loss of friends, and rational tranquility in the prospect of our own dissolution, can be received only from the promise of him in whose hands are life and death, and from the assurances of another and better state, in which all tears will be wiped from our eyes, and the whole soul filled with joy. Philosophy may infuse stubbornness, but religion only can give patience.

SAMUEL JOHNSON.

"The faults of our neighbors with freedom we blame,
Yet tax not ourselves, though we practise the same."

POLEMICAL.

The following piece comes rather unseasonably, as the article to which it replies was published on the 15th of last month; yet as the writer seems to be the neighbor, with whom Mr. Robins had the dialogue, he certainly should have an opportunity of making his own defence.

FOR THE RELIGIOUS INQUIRER.

TO ADIEL,
THE CHRISTIAN OF THE SECRETARY,
NEIGHBOR SENDETH GREETING.

Brother Christian—As the Dialogue, which appeared in the Secretary of this date, occurred *long ago*, IF EVER, it is no wonder that it is somewhat incorrect. Having taken notes on the subject in due season, I shall take the liberty to correct a few of the most prominent mistakes, which were discovered on a hasty perusal.

To the two questions relative to punishment and reward in this world, in addition to the monosyllable *Yes*, various scriptural testimonies were adduced, among which was the last verse of the eleventh of proverbs—"The righteous shall be recompensed IN THE EARTH, *much more* the wicked and the sinner." As you could not *then*, I am well persuaded you cannot *now*, evade the force of this testimony, without invalidating the harmony of the scriptures. As to the parable of the sheep and goats, I am at any time prepared to redeem an oft made promise, that on this very passage I am willing to stake the truth of the doctrine. If a belief in endless suffering be fairly predicated on the passage, the sentiment which I profess is not true. Faith for faith on this text, whenever you please to accept the gauntlet,

If you would attentively read the parable of the Rich man and Lazarus, and give heed to the luminous remarks which have appeared in the Inquirer, you could not, in the present instance, reiterate this portion of scripture as having a shadow of proof in favor of endless torture. It is needless to recapitulate what has already been said on this subject. You have not *attempted* to answer what has been urged, for the best reason which will ever be given—you *cannot*.

We learn nothing relating to the loss of the image of God in scripture; this is one of the many inventions which man has sought out, and which God is to destroy. Whether man, because he is a sinner, and a great one too, is out of the pale of salvation, will be left for the scripture to answer. "But God, who is rich in mercy, for his GREAT LOVE wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ." Christ came to save the *chief of sinners*—if the end will finally fail, his mission will be nugatory.

In speaking of the Gospel, you represent me as saying it is glad tidings to all people. That you and many others oppose the message, and are as much *troubled* as Herod and the Jews were, is no proof that it never *shall be* glad tidings, even to you, who insinuate that none but the righteous,

(whom Christ did not come to call) will be saved. If any are perfectly righteous, they are *already saved*, for the whole need not a physician.

The remainder of the Dialogue is so far from my language or argument, that it appears more calculated to overload the memory with garbled and inapplicable texts of scripture, than to enlighten the understanding. Whenever you shall be disposed to come out fairly, either personally, or on paper, you shall have an opportunity to exhibit your own knowledge of scripture, and expose my "superficial examination of this subject" to your heart's content. I only ask that you will candidly represent my arguments, and meet them with counter-arguments. Nothing can be permanently gained by shutting our eyes on the light, or "handling the word of God deceitfully." Show me that the doctrine of impartial and universal grace is "a refuge of lies," and my feeble endeavors shall be lent towards its destruction. But you will recollect that *assertion* is not *proof*. Our appeal is to "the testimony." Take courage—come out—defend your principles, and exhibit the foundation on which you stand boldly, and, depend upon it, you will be met more than half way by a

NEIGHBOR.

August 15.

FOR THE RELIGIOUS INQUIRER.

TRINITARIANISM.

Mr. Editor.—The following texts of scripture have been presented to me for consideration. As they are often quoted in proof of Trinitarian views, a brief investigation may not be amiss. Heb. i. 8, 9. John xx. 28. Acts vii. 59.

"But unto the Son he saith, Thy throne, O God, is forever and ever; a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows."

To a person, who is disposed to receive truth on testimony clear and unequivocal, an examination of the first text and its context will prove, beyond the reach of cavil, that if the doctrine of the Trinity be true, Jesus Christ is not one of the "three persons in the Godhead." Having taken strong ground, facts shall bear me out in the premises, or this shall be my last production in opposition to the doctrine.

"But unto the Son HE saith. *Who* saith? Ans. "God," who hath in these last days spoken unto us by his Son." Is this "very God of very God" speaking to himself, of himself? Or was he speaking to another in identity, when he said—"Thou hast loved righteousness, and hated iniquity; therefore God, even THY GOD, hath anointed thee with the oil of gladness above thy fellows."

The Creator is here represented as speaking to another, and of those who are *inferior* to him, who received the communication. To make out the Trinity from this passage, is to destroy the orthodox system, root and branch. In that system we read that the three persons are "equal in

power and glory." How they can be *equal*, while one is exalted, on account of his *peculiar* love of righteousness, *above his fellows*, is a mystery truly *inexplicable*.

If God spoke by or through Jesus Christ---He was the sender, and beyond the shadow of doubt, superior to the messenger. If it can be said, as the text has it, "Thy God hath anointed thee---above thy fellows," shall we outrage reason by saying the Creator was in effect only playing upon words, and that he was *merely soliloquizing* thus ; "I the Creator, speak by myself, thus ; I am my Son, to-day have I begotten myself. I will be my own Father, and will be to myself a Son. My throne, O God, is forever and ever. I have loved righteousness, therefore I have anointed myself---above my fellows."

If language convey any ideas, the idea of superiority includes that of inferiority, and *inequality* is self-evident. If then we suppose Jesus anointed above his fellows, and that his fellows are two other 'persons in the Godhead,' called Father and Holy Spirit, then *supremacy* is allotted to the Son, over the two, termed in modern systems his equals, and by unavoidable implication the Son has become 'God,' in reference to the other two, whose duty it would be to do *his will*, and pray to him !

In the next chapter, verse 11, we may gain some more rational information respecting 'his fellows,' *above whom* his love of righteousness has been the cause of his exaltation.

'For both he that sanctifieth and they who are sanctified are all of one ; for which cause he is not ashamed to call them BRETHREN.'

The two closing verses of the second chapter, compared with James i. 13, 14, will settle this question in a most summary and conclusive manner ; "Wherefore in all things it behoved him to be made like unto *his* brethren, that he might be a merciful and faithful highpriest in things *pertaining* to God, to make reconciliation for the sins of the people ; For in that he himself hath suffered, **BEING TEMPTED**, he is able to succour them that are tempted."

Compare this with James i. 13, 14. "Let no man say when he is tempted, I am tempted of God ; for **GOD CAN-NOT BE TEMPTED** with evil, neither tempteth he any man ; But every man is tempted, when he is drawn away of his own lust, and enticed."

Having entered on the subject in order to show that a statement is *true* of Jesus Christ, which *must be false*, if he be the First cause, or uncaused cause of all things, it will do no harm to either of us, nor to the argument to quote one other passage, relative to the temptation of Jesus. See Heb. iv. 15. "For we have not an high priest who cannot be touched with the feeling of our infirmities ; but was in all points **TEMPTED** like as *we are* ; yet without sin."

Readers, in the love of God, I request you to look for yourselves. If, as Protestants, you prefer the teaching of Scripture to the "doctrines of men," answer to God and your own minds, if I have quoted a passage which is irrelevant to the subject, or if I have in the least garbled the sacred writings. I have endeavoured to show that the

passage under examination utterly disclaims the doctrine for which it is brought forward as proof, and a fact is predicated as false respecting the First cause, which is certainly true of Jesus, or the scriptures *can be broken*, contrary to the declaration of Christ. The quotations are so clearly expressed, and so obviously applicable, that a more luminous refutation of the doctrine in question can hardly be required by the most bigoted sectarian.

Another consideration grows out of the subject, which I wish to touch with a sparing hand. Having once been a Trinitarian, I feel for those who are shocked by an attack on their prejudices, which a mention of the subject is sure to give. But I shall not pass it over in silence. It is seen that Jesus was tempted *as we are*. Are we tempted by a *personal devil* ? Ask James in the passage quoted, and if you are satisfied that a *better solution* can be given, try the experiment, and break the scriptures---but never in future accuse the Catholics of doing the same things.

A word more, and this part of the subject will close. Where is the infinity of the atonement ? See Heb. ii. 17. "Wherefore in all things it behoved him to be made like unto his brethren ; that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people."

If the infinity of sin made necessary an infinite atonement, and this supposed necessity were the foundation of Trinitarianism, they are all swept off as with the besom of destruction, by the apostle, or his writings are darker than the sayings of a Pagan Oracle.

Keeping in mind the *impossibility of proving the Trinitarian scheme*, and at the same time preserving the integrity of scripture, my remarks on the remaining passages will be brief. "And Thomas answered and said, my Lord and my God."

That the term Lord is of itself no proof that the being addressed is other than a fellow being of the human family, is evident, by a multitude of scripture testimonies. Sarah called Abraham lord, and we read of the lords of the Phillistines, the 'lords of the colt,' spoken by Christ, and an apostle says there are 'lords many, and gods many.' Respecting the term God, let us take the testimony of scripture also. "I have made thee a God to Pharaoh."

Ex. vii. 1. "Thou shalt not revile the **GODS**, nor curse the ruler of thy people." Ex. xxii. 28. "Jesus answered them, Is it not written in your law, I said, ye are gods ? If he called them gods unto whom the word of God came, and the scripture cannot be broken,"---John x. 34. 35.

Neither the use of Lord nor God, even by *any* person, is a certain indication of the person to, or of whom they are spoken, and it needs to be first proved, by other means, that the Creator of all worlds is meant, before these appellations are alone sufficient to signify the quality of the person addressed. That Thomas spoke by inspiration we have no more proof, in this instance than in any previous one.

The expression was the effect of positive proof, that he

whom he now saw, was truly Jesus, who had been his Instructor. That all the disciples were ignorant of the spirituality of Christ's kingdom before his crucifixion, is too evident to be doubted a moment; and that this exclamation of the surprised disciple should be adduced in support of a Pagan notion,* is not only in itself ridiculous, but shows on what a slender foundation men will build, rather than relinquish a favourite theory, often embraced, they know not why, and care not wherefore.

"And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit."

The slender authority derived from this support, vanishes into thin air, before the first attempt at criticism. God is added by the translator, as is seen by its appearance in the Italic character. As the translators were Trinitarians, and supposed the sentiment taught some where in the Bible, they undoubtedly acted honestly in substituting the word *God*, rather than *Jesus*, or *the Lord*, and they appear to have been equally honest in giving information by the use of this character, of what is their own addition to the very imperfect manuscripts from which the common version was made.

Should the few extempore and imperfect remarks here made produce light on the subject to any mind, the writer will be fully compensated for his labour. Any objections will be examined with candour and patience, and answered promptly, or the acknowledgment of incompetence to the task publicly made. Having no possible object for adhering to the complete unity of the Supreme Being, but a love of the truth, I remain, as I hope to continue, a firm Unitarian Universalist.

MAYHEW.

N. B. Much is lately said and printed about the importance of believing in the Trinitarian scheme. Should any person, who thinks himself able, volunteer to invalidate the few brief arguments here offered, and to exhibit a consistent view of the scriptures quoted, with his scheme, may his benevolent heart prompt him to one effort, which may result in convincing one, who has already been used as an instrument in turning several from the mysteries of the Trinitarian, to the simplicity of the Unitarian Creed.

*That this is a Pagan notion, I shall adduce the testimony of the London Evangelical Magazine. "The difficulty of that doctrine [Trinitarian] and the *numberless conceits* concerning the Supreme Being, which were added to the Christian faith, from the tenets of the Magi [Pagan philosophers] confuted the ancient Fathers to this field of debate."

It has been eloquently and truly said, that "if Christianity were compelled to flee from the mansions of the great, the academies of philosophers, the halls of legislators, or the throng of busy men, we should find her last retreat with woman at the fireside; her last altar would be the female heart; her last audience would be the children gathered around the knees of a mother; her last sacrifice, the secret prayer, escaping in silence from her lips; and heard, perhaps, only at the throne of God."



RELIGIOUS INQUIRER.

SATURDAY, SEPT. 10, 1825.

"Earnestly contend for the faith."

MORAL DEATH.

The soul that sinneth, it shall die.

The scriptures are remarkably explicit in declaring that *every sinner* shall be punished for his own sins; that the righteousness of the righteous shall be upon him; that the wickedness of the wicked shall be upon him, and that there shall be no exemption, for he that doeth wrong shall receive for the wrong which he hath done; and there is no respect of persons. Yet, notwithstanding this solemn declaration of the God of truth, many are striving to escape eternal damnation, which, they contend, is the punishment they justly deserve, and one which God, who cannot lie, has denounced on *every* transgressor; the soul that sinneth, it shall die. If it be true that any one deserves eternal punishment, it must certainly be inflicted, or the Judge of the whole earth will not do right. Should it be urged that Christ has died for some, and borne their punishment, whereby they are liberated from the sentence of endless ruin, it is asked on what authority this statement is made, as it not only opposes the scriptures, but is a most palpable violation of justice. Reason and inspiration concur in saying it is perfectly equitable that the sinner should suffer for his own crimes, and that he is the only person who can be punished. This however destroys the idea that sinners may be exempted from punishment because Jesus has endured it for them, as nothing he suffered could have been their doom, for guilt necessarily precedes a righteous infliction, and he was holy, harmless, undefiled, and separate from sinners. But if the penalty of the law be endless damnation, and God have said that *every man* shall be rewarded according to his works, this awful denunciation is certain to all who have transgressed, or the power or veracity of God must fail. It might be contended that a gracious Father could pardon some of his rebel children, and that should this be the case, the force of our reasoning would be destroyed. Although there is some plausibility in this objection, it should be recollected that God is not at liberty to remit punishment, since he has positively declared that the sinner *shall die*. Should not the sinner die according to the original and unchanging import of the threatening, the veracity of God must be sacrificed; but should he die according to the penalty of the law, and should that be eternal perdition, there is no hope for one of our race, as it is believed we come into existence under

the wrath and curse of God, and loaded with a sufficiency of original sin to condemn us forever. But should we not come into life in this desperate condition, it is well known that all who live long enough to distinguish right from wrong become transgressors; hence continued being would neither brighten hope, nor provide one mean of escape.

Though human governments reserve to themselves the power of forgiving criminals, it is only because they cannot foresee all coming events; but did they possess the clearest prescience, the right of pardoning would not remain with them, but it would be a constituent part of the law, and all the circumstances in which it could be exercised would be particularly mentioned in the statute. But as the law of God does not intimate, even by the most distant implication, that his eternal foresight points out any case in which it would be proper to remit punishment, we may be sure there is none, for with an unclouded knowledge of all futurity he solemnly avers, the soul that sinneth, *it shall die*.

Moreover those, who contend that eternal punishment is the penalty with which each transgressor is threatened, assert that God has denounced that which he can never inflict; as it is obvious a time will never come when this doom will have been suffered, it is equally clear it can never be imposed. The amount of this opinion consequently is, that God will never be able to finish a just purpose, though he will be eternally striving to effect it. But the scriptures give strong and repeated assurance that every man shall be rewarded according to his works, and that there is no respect of persons, or partiality with God; how then can the doctrine of endless misery be true, when it can never be inflicted, and when of consequence no person will ever be justly recompensed, if eternal damnation be the penalty of breaking God's law? We must therefore conclude that if all be sinners, no future happiness can be rationally anticipated by any one, or that transgressors may endure the punishment which God threatens, and afterwards enjoy felicity. In confirmation of the latter sentiment we are told by the apostle that no chastening for the present seemeth to be joyous, but grievous; nevertheless, *afterward*, it yieldeth the peaceable fruit of righteousness unto them who are exercised thereby. Were there no end to the chastisement, no good could result to the sufferer; but should the correction terminate, its beneficial consequences might be long and joyfully realized.

From all that has been said we rationally infer the death or misery with which the sinner is threatened in the divine law is terminable, and that it will ultimate in his benefit, for God will by no means clear, nor will he contend forever. This view of the subject puts the most effectual restraint on sin, and gives the most powerful encouragement to virtue; honors the divine character; endears the paternal government of Heaven, and prompts the family of man to exclaim, the Lord reigneth; let the earth rejoice, let the multitude of isles be glad. But should any be punished in their substitute, or become righteous through the

virtue of another they might sin with absolute impunity, and be transformed to angels in the temper of their hearts, without a single effort to become holy. Then let each one remember that he who *doeth* righteousness is righteous, that he who committeth sin is of the devil, and that the truth of imputed sin or righteousness has never been experienced.

BELIEF.

For what if some did not believe? shall their unbelief make the faith of God without effect? God forbid.—Rom. iii. 3.

People frequently imagine their certainty of heaven depends on their belief, and that others have no right to entertain strong hopes of felicity, unless they hold the same opinions with themselves. But belief or unbelief of the truth makes no difference with God, although it makes much, very much difference with man. Should all the human race disbelieve a fact, it would not cease to be a fact, and should they credit a falsehood for ages, still it would not be truth. The misapprehensions of mortals concerning the purposes of God have been considered the *criteria* by which to judge of his feelings for his ungrateful children, and bodies of *divinity* have been written, not designed to show his character and intentions from his word and his works, but from the experience of some person or persons, who had entertained innumerable fancies about his being and designs, but who now affirm no opinion can be correct, but the one at present cherished. It should be well remembered however, if unbelief render the truth a falsity, the christian religion is all a dream, and Christ an impostor; for he came to his own people, the Jews, and they received him not, rejected the doctrine he taught, preferred the life of a murderer to his, and at last, after a mock trial, hanged him on a tree. Now if their unbelief constitute the rule of judging, christians are deceived, and Deists, Bramins, and Infidels are of the true faith. But if their opinions had no influence over facts, then our position is admitted to be correct, that no belief or unbelief of man in the least degree affects God. The doubtings and murmurs of Israel in the wilderness did not thwart God's purpose, for although they discredited his word delivered by Moses, yet he gave them manna, quails, and water from the rock, and led them by a pillar of cloud by day, and a pillar of fire by night. Their ideas of the impossibility of taking Canaan from its gigantic inhabitants were not copied from the truth, but if opinion affect any thing but the person who holds it, their unbelief in this case might have prevented the accomplishment of God's promise to Abraham and his posterity. It is thus in reference to salvation; for although countless theories have been framed on the subject, it remains in its ancient and untarnished brightness; and sheds down its unclouded light, like the sun above the storm. It is evident to all reflecting minds, that redemption from sin is no more procurable by the deeds or speculations of this life, than present existence was by the acts or opinions of an antecedent state, and that consequently the expectation that men must be lost, unless they have

certain views of God in a specific period, are founded in ignorance and folly. That it is necessary for a person to believe the truth and practise its commands to enjoy happiness is admitted, but that this belief and practice have changed the feelings or purpose of God respecting him is not granted; because they have operated only on him who could be changed for the better. For they could effect no alteration in him who is changeless, and who, should he change, could not improve. That our views of God have much influence on us, that they form the character of our minds and govern our conduct is clear, and from these considerations the importance of knowing and feeling the truth concerning him is forcibly evinced, is powerfully urged. Because eternal life consists in knowing God through his Son, and because this knowledge weans from sin and comforts in sorrow with the most glorious hopes and promises, shall any pretend it is of no value, as it neither changes perfection, nor reconciles holiness to sin? If God be really an enemy to the transgressor, a hearty belief of this truth would not remove the enmity; but if it should, he would believe a falsehood, and in either case, how would he be profited by his belief?

NOTICE.

Mr. Bisbe's Lectures will commence on the evening of the third Sabbath this month.

Rev. Isaac Whitnall, from Warren, N. Y. will preach in the Universalist Church in this City, on the evening of the 20th inst. Services will commence at 7 o'clock.

SPIRITUAL DESOLATIONS IN NEW-HAMPSHIRE.

When the piece entitled pious fraud was printed in our last No. it was not expected such palpable evidence of falsehood would soon be exhibited, as the following article furnishes; but this is an age of great wonders, and the christian, who speaks the truth of his religious opponents, is not the least marvel of our times. It has been well known for years that Calvinists and Trinitarians considered all other denominations of christians unregenerated Pagans, and in a fit state for missionary teaching, though it was not understood that truth had been as grossly falsified in any case as the present, or that these modern Jesuits had concluded to speak wickedly for God, and to talk deceitfully for him. If these holy men give such correct accounts of New-England, where we have an opportunity of discovering the imposition in a short time, what credit should attach to the reports they frame sixteen thousand miles from home, under the strongest inducements to make the representation flattering, and with the fairest prospect of escaping all scrutiny? When men are exposed to powerful temptations, they should be the more carefully watched, for until they cease to be human beings, they will remain both treacherous and frail, notwithstanding their highest attainments in grace and knowledge. Let each then guard his character and property with unremitting

vigilance, and be cautious lest he put too great confidence in any brother.

In a late address of the Rev. Mr. BURT, delivered before the Massachusetts Domestic Missionary Society, the orator made the following statement, to show the necessity of sending missionaries to New-Hampshire.

"I am a sojourner in the very centre of spiritual desolation. (Durham, N. Hampshire.) Within fifty miles of the place where I dwell there is a population exceeding 100,000, and I am altogether within the truth when I assert that 40,000 of these inhabitants are now living without the pale of christian institutions, and are going into eternity, without one hope, or one blessing from the gospel."

One of the benighted inhabitants of Mr. Burt's region of "spiritual desolation," who could not silently step into the awful gulph which, according to Mr. Burt's information, was yawning before him, has ventured to lift his voice, in behalf of himself and neighbourhood, to show, that their danger is not quite so imminent, as the orator's imagination has painted it.

He has extracted, from the Gazetteer of that State, a table of the number of inhabitants, school districts, and stated preachers, included in the regions referred to by the Orator. It appears, that in eighty-one towns there are one hundred and seven thousand one hundred and sixty-nine inhabitants, one hundred and eight regular preachers of the gospel, besides several societies of Friends, and one large society of Shakers, all of whom can enjoy the benefit of religious instruction on the Sabbath. There are, besides, in this region of spiritual darkness, six hundred and fifty-two school districts, thirteen incorporated academies, religious and charitable institutions in almost every town, and a Bible Society which remitted to the American Bible Society during the last year eight thousand three hundred and ninety six dollars!—Salem Observer.

EXCOMMUNICATION.

Letter from the Baptist Church in Mount Pleasant, to Polly Stearnes.

"Polly Stearnes, Mt. Pleasant—At a meeting of the Brethren of Mount Pleasant Baptist Church on Saturday the 12th day of Feb. 1825, did resolve, that they would withdraw their fellowship from their sister, Polly Stearnes, because she had embraced the doctrine of Universal Salvation, and had left their church; and also directed the Clerk to send her notice of her exclusion. By order and in behalf of the church—Rufus Grenell, Ch. Clerk."

Candid Examiner.

Mrs. Stearnes' character has been so unspotted by the world, that the Baptist Church in Mt. Pleasant could find no accusation against her, but that, after the way, which they call *heresy*, so worships she the God of her fathers. Let her consider for her solace the words of Paul, for therefore we both labor and suffer reproach, because we trust in the living God, who is the Saviour of all men, especially of those that believe.

ANECDOTE.

Two Clergymen, conversing together of the doctrine of the final universal salvation of all men, very much wondered at each other;—one held that all for whom Christ died should certainly be saved, but that he did not die for all. The other that he died for all, but that all would not be saved, because they would not come to him. Said the

latter to the former, I am very much astonished at you, that you do not embrace that doctrine—For if I believed as you, I should, for nothing is more clear from scripture, than that Christ died for all: The former answered, I as much wonder at you, that you do not embrace it, I am sure I should if I believed as you, for if he died for all, there is no power on earth or hell can hinder their salvation; He cannot be disappointed.—Remark. Could one of these clergymen believe in the certainty of Christ's saving those for whom he died, and the other credit Paul when he says he tasted death for every man, they might rejoicingly trust in God's promise to Abraham, in Christ shall all the families of the earth be blessed. What is this blessing? God sent Christ to bless you, in turning away every one of you from his iniquities. Let each believe the truth which God has revealed and they will be free indeed.

MISCELLANEOUS.

Mr. Bisbe.—Sir, The following remarks are extracted from the "*Portsmouth (N. H.) Gazette*;" by giving them publicity in your paper, you will confer a favor on

A READER.

MISSIONARIES.

Mr. Editor.—An opinion has long prevailed among many pious christians in this country, that much good has resulted from our foreign missions—and that many of the heathen nations have embraced the christian religion in consequence of the exertions of missionaries sent forth from some parts of Europe and the United States. But where is the evidence that any heathen nation has been converted to the true religion? Excepting one or two small specks of earth in the ocean, where have our missionaries made any lasting impression? If there is any intelligent person in this country who is capable of demonstrating that our missionaries have christianized any heathen nation whatever, or even a small portion thereof, let such evidence be spread before the public.—And such evidence would stimulate a liberal public to make still greater sacrifices of wealth and exertions to extend the knowledge of the christian religion. But, on the other hand, if after the lapse of many years and the expenditure of an immense treasure, *nothing has been effected*, why should the good people of this country, regardless of a large population within our own limits who are yet ignorant of the sacred truths of the gospel, make further exertions to establish the christian religion in Asia? If any thing can be done to convert the heathen, let it be done. But have we not ample proofs, that nothing has yet been accomplished? Charity begins at home. Such is the structure of our government, that we may have a reasonable hope that domestic missions may produce much good.

The establishment of the christian religion in Asia would subvert every throne in that vast dominion. Despotism cannot exist with christianity. Rivers of blood must flow before our religion shall be adopted among the millions of Asia, unless the Supreme Ruler of the universe shall see fit, in his infinite wisdom, to shed upon them the light of Revelation. That they now have the most abhorrent conceptions of our religion (those who have heard of it) there is little doubt. As we detest their religion, so they detest ours. Our missionaries may have supported a few children reduced to beggary and given them some education—they have collected together a few who have "*lost their casts*," (in other words, who are considered as infamous criminals by the laws of their country) but is this the way to convert a nation?

The writer not long since listened to a clergyman soon

after his return from India to this country. He possessed talents and much information. After stating the reasons why our missionaries could make no sensible impression among the nations of India, towards the close of his sermon, he emphatically remarked, that nothing but the power of the Almighty could convert them to the true religion.

Are the people of the United States now supporting about a hundred and fifty foreign missionaries, and strewing their treasure among the heathen, who, when the support ceases, return to their idolatry and their crimes!

Can we not in a more acceptable manner discharge our duty, and comply with the dictates of our consciences, by contributing what we have to spare to support missionaries, who will endeavor to enlighten and christianize hundreds of thousands who dwell within the borders of this wide spreading empire, and who yet know not God!

Mr. Editor.—I am not much inclined to fill the columns of newspapers with essays upon religious topics—but I do believe that the public generally ought to receive correct information relative to the interesting subject to which I have alluded. If any sentiment advanced by the writer is incorrect, no one will derive greater satisfaction by the publication of sufficient evidence to refute the same, than

An Inquirer after Truth.

NEW ASSOCIATION.

The Brethren in Chatauque and vicinity, met on the 20th July, ult. in Conference, according to the public notice; and having organized a council, by choosing Br. Caleb Todd, moderator, and Br. Holbrook, clerk. The following resolutions passed unanimously:

Resolved, That the formation of an Association in this district of the State, is become expedient; and that we therefore constitute one, to be denominated "The Chatauque Association of Universalists."

Resolved, That the first meeting of this Association shall be held in the town of Ellicott, on the first Wednesday and Thursday of September, 1826.

On account of disappointment in the attendance of some of the ministering brethren, there was only one public service; introductory prayer by Br. Caleb Todd. Sermon by Br. Lewis C. Todd, from Ps. xix. 7: concluding prayer by Br. Alfred Peck.

We cannot refrain from expressing our joy and wonder, that in so short a time, such a complete revolution should take place, in the religious views and prejudices of this part of the State. A few years ago preaching was scarcely attempted by Universalists, in any village of importance, in this section of N. Y. but now, from personal knowledge of the circumstance, we declare with emotions of gratitude, that there is scarcely a town or village from Utica to Cleveland, Ohio, a distance of 400 miles, in which there may not be obtained a respectable audience to hear a Universalist preacher.—*Universalist.*

CHURCH AND STATE.

It is not at all to the honor of our country or to the credit of the literary enterprise of our booksellers, that a complete and elegant edition of the writings of Washington has never been published. His sentiments on any subject would be entitled to attention and respect.

In 1789, when he visited New-England, the *Presbytery* of the Eastward convened at Newburyport, and presented to him an address, in which they said—

"Among the objections to the Federal Constitution we have never considered the want of a Religious test, that grand engine of persecution in every tyrant's hand; but we should not have been alone in rejoicing to have seen some explicit acknowledgment of the only true God and

Jesus Christ whom he hath sent, inserted somewhere in the *Magna Charta* of our country. We are happy to find, however, that this defect has been amply remedied in the face of all the world, by the piety and devotion in which your first public act of office was performed, by the religious observance of the Sabbath, and of the public worship of God, of which you have set so eminent an example, and by the warm strains of christian and devout affections which ran through your late proclamation for a general *Thanksgiving*."

To this address which was more pious than polite, Washington with his characteristic prudence and wisdom made a reply from which we extract the following—

"The tribute of thanksgiving which you offer to the *gracious Father of Lights*, for his inspiration of our public councils with wisdom and firmness to complete the National Constitution, is worthy of men, who devoted to the pious purposes of religion, desire their accomplishment by such means as advance the *temporal* happiness of their fellow men.—And here, I am persuaded, you will permit me to observe that the *path of true piety is so plain as to require but little direction*."

To this consideration we ought to ascribe the absence of any regulation respecting religion from the *Magna Charta* of our country. To the guidance of the Ministers of the Gospel this important object is perhaps more properly committed. It will be your care to instruct the ignorant and to reclaim the devious; and in the progress of morality and science, to which our government will give every furtherance, we may confidently expect the advancement of true religion, and the completion of our happiness."

Salem Gazette.

The General Convention of Universalists,

Will meet at Hartland, Vt. on the third Wednesday of September inst.

MARRIED,

In this city, Mr. Armor Hamilton, of Blandford, Mass. to Mrs.—Wileox; Mr. Aaron Bigelow, of Boston, to Miss Elizabeth Porter.

On Sunday evening last, by Rev. Mr. Linsley, Mr. Joseph Taylor, to Miss Fanny C. Forbes.

At Middletown, Mr. Thomas W. Bush, to Miss Eliza Scovel.

At Chatham, Mr. Wm. R. Smith, to Miss Ann Daniels.

DIED,

In this city, Mr. Elisha Morgan, aged 26.

At Charlestown, (Mass.) on the 24th ult. Miss MARTHA W. CARPENTER, daughter of Mr. Frederick Carpenter, aged 22. She had been for years a cheerful, consistent and upright believer in Universalism, and met the gradual but certain approaches of death with meek and tranquil resignation to the will of Heaven. So calm was she in the dying hour, so strong her faith in a benignant and unfailing Creator, that even Mr. Jackson, the Baptist minister of the parish, congratulated her father on the happy state of her mind.

At Newton, Mass. Edwin L. F., youngest child of Rev. T. G. Farnsworth, aged 1 year.

So fades the lovely blooming flower,
Frail, smiling solace of an hour;
So soon our transient comforts fly,
And pleasures only bloom to die.

In Plymouth, (Mass.) on the 15th ult. Lydia Allen, only daughter of William Brown Esq. aged 11 years.

'Millions of infant souls compose
The family above.'

POETRY.



"Let every thing that hath breath praise the Lord."

THE DYING CHRISTIAN.

Sweet is the scene where virtue dies,
When sinks a righteous soul to rest,
How mildly beam the closing eyes!
How gently heaves the expiring breast!

So fades a summer cloud away;
So sinks the gale when storms are o'er;
So gently shuts the eye of day;
So dies the wave along the shore.

Triumphant smiles the victor brow;
Fanned by some angel's purple wing;
Oh grave, where is thy victory now?
Invidious death, where is thy sting?

A holy quiet reigns around;
A calm which nothing can destroy;
Nought can disturb that peace profound,
Which their unfettered souls enjoy.

Farewell, conflicting hopes and fears,
Where lights and shades alternate dwell,
How bright the unchanging morn appears,
Farewell, inconstant world, farewell!

Its duty done, as sinks the clay,
Light from its load the spirit flies;
While heaven and earth combine to say
"Sweet is the scene where virtue dies."

TO OUR PATRONS.

Those who have not complied with the terms of our Subscription, are requested to attend to them immediately, or the publication of the *INQUIRER* must be discontinued.

BALFOUR'S INQUIRY

Just received at this office, Balfour's Inquiry, *second edition*, bound and in boards. Also Balfour's Reply to Sabine's Lectures on the Inquiry, containing, 1st, a Defence of the Inquiry; 2d, Sabine's proofs of a future retribution considered. Price of the Inquiry, \$1.25 bound; \$1.00 in boards.—Reply 50 cents.

Just Printed, and for sale at this Office,
**THE CHILD'S
SCRIPTURAL CATECHISM.**